



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

GEOGRAPHICAL REVIEWS

OCEANIC CULTURES

- A. C. HADDON. **Migrations of Cultures in British New Guinea.** Maps. *Journ. Royal Anthropol. Inst.*, Vol. 50, 1920, pp. 237-280. London.
- A. C. HADDON. **Racial and Cultural Distributions in New Guinea.** Maps, bibliogr. *Geogr. Teacher*, No. 59, Vol. 12, 1921, Spring, pp. 15-19. London.
- R. B. DIXON. **A New Theory of Polynesian Origins.** *Proc. Amer. Philos. Soc.*, Vol. 59, 1920, pp. 261-267. Philadelphia.
- "A New Theory of Polynesian Origins," by R. B. Dixon, Ph.D.: A Review. *Journ. Polynesian Soc.*, Vol. 30, 1921, pp. 79-90. New Plymouth, N. Z.
- T. R. ST.-JOHNSTON. **The Islanders of the Pacific, or the Children of the Sun.** 307 pp.; maps, ill., index. T. Fisher Unwin, Ltd., London, 1921. £1, 5s. 9 x 6 inches.

It is little wonder that with the Pacific so suddenly thrust into the foreground of international politics and diplomacy, the ethnological world of Europe, America, and Japan should be making a new effort to unravel some of the problems connected with its peoples. At the close of the late war the Government of Japan sent out an ethnological party to the islands north of the equator, and at this present moment a scientific expedition from America is working in the South Seas under the auspices of the Bishop Pauahi Museum of Honolulu. The publications listed at the head of this review are only a tithe of the literature on the subject that is constantly issuing from the printing presses of the different countries.

The island of New Guinea lies at the gateway of the Pacific, and it has experienced in consequence nearly all the cultural influences that have affected that region. The varieties in physical type of its inhabitants, the divergences in social organization, material culture, and language between even neighboring settlements, are amazing. But the confused mass of ethnographic data from the island is gradually being systematized through the labors of Dutch and German scientists in the west and north and of English in the south and east. The two articles by Professor Haddon outline the main racial and cultural distributions as far as they are known at present. The population is divided into three groups, partly on linguistic grounds, and partly on the basis of physical type. The earliest inhabitants were probably the pygmies, a Negrito people found in a relatively pure state only in the mountains of Netherlands New Guinea but discernible in a mixed form in many other parts of the island; nothing is known concerning their language. Next come the so-called Papuans proper, who greatly resemble the pygmies but are taller and have noses that are frequently curved. Their languages are all classed as Papuan, although it is very doubtful whether they form a single linguistic group. Finally, in the northeast and southeast, are the Papuo-Melanesians, indistinguishable from Papuans in many places as far as physical appearance is concerned, although in the southeast there is a tendency towards lighter skin color and less woolliness or frizziness of hair. The main reason for separating them from the Papuans is a linguistic one, all their dialects being varieties of Melanesian and hence belonging to the great Austronesian family of languages.

The Papuo-Melanesians were evidently the latest immigrants. Professor Haddon seems to consider that they reached New Guinea in at least two main migrations, each with its distinctive culture, but both from Melanesia. Friederici, on the other hand, holds that one migration came direct from Indonesia, passed along the north coast through Vitiaz Strait, and colonized the southeastern end of the island without going on to Melanesia proper. Important evidence on this point could probably be gained by an intensive study of the inhabitants of Rossel Island, the most easterly island in the group of archipelagoes that lie off the southeastern end of New Guinea. All the other islands in this region are Melanesian in language and culture, but the natives of Rossel Island speak a Papuan language; and their culture, what little is known of it, seems to be intermediate in character.

The similarity between the cultures of the north coast tribes and those of the Gulf of Papua on the south coast has been known for a long time, but Professor Haddon has

proved it to be much greater than was generally recognized. He ascribes it, not to intercourse and the spreading of culture elements from one tribe to another, but to a migration of peoples from the north coast over the interior range of mountains to the south. There must have been some very compelling motive for a migration over such difficult country, and one may suspect that it was not unconnected with the descent of Melanesians upon the north coast. But as long as our data remain so scanty it is rather fruitless to speculate on such a topic. Few of the tribes even in the coastal regions have been adequately studied, while of the interior we know very little. The distribution maps that Professor Haddon has published and the few generalizations that he ventures to base on them give the most accurate summary we can expect at present of the ethnography of the island.

The article of Dr. Dixon covers not only New Guinea but the whole of the Pacific. He has attempted to separate out the different strata that have gone to make up the population of this area by analyzing the prevailing physical types as shown in the cranial measurements recorded by different writers. Data even from this source are limited, and there is no means of correlating the specific features with stature, skin color, or the color and shape of the hair; these are limitations that Dr. Dixon himself frankly admits. But with the available material he has mapped out his area and drawn from the geographical distribution of his cranial types certain conclusions which are both novel and in some respects startling. It is true that they are given as tentative only; but the method employed is essentially sound, and it is to be hoped that his article will stimulate more researches along the same lines.

The conclusions he draws are as follows. The underlying stratum throughout the whole of the Pacific is the Negrito, the type of dwarfish, black-skinned woolly-haired native who can still be found in the Philippines, the Malay Peninsula, and, we may add, the interior of New Guinea, where a pygmy people, prophesied by Haddon, was discovered later by Wollaston. Overlying the Negritos is a stratum of Negroid peoples such as now form the bulk of the population of Melanesia and Australia; they absorbed the Negritos to such an extent that the earlier type survives east of New Guinea only in Kauai, the most northern island of the Hawaiian group, although derivative forms may be traced on the eastern and southern margins of the Pacific area, particularly in Easter Island, the Marquesas, and New Zealand. Nearly synchronizing in time with the Negroid invasion was a wave of Caucasian people, evidence for which is also found in Hawaii and New Zealand. Both the Negroid and Caucasian peoples were then pushed out to the margins of the area by a wave of Malayan or Mongoloid strain, which blended slightly with the earlier inhabitants and became the Polynesians now predominating throughout the northern, eastern, and southern portions of the Pacific.

The theory, as we have seen, is based purely on the distribution of cranial types and will probably need modification as more data accumulate. Several difficulties at once suggest themselves. The Negrito element is certainly present in New Guinea and almost as certainly in Melanesia, but for its diffusion throughout the Pacific there seems to be no evidence of any kind apart from cranial type. For the wide diffusion of the Negroids, on the other hand, there is abundant proof not only in present-day physical types but in archaeological remains, as at Easter Island, and in the traditions of most of the island groups. Percy Smith accounts for it by the presence of Melanesians as serfs and crews in the ships of the Polynesians; but, unless it was afterwards swamped by a further wave of Polynesians who brought their wives with them and passed through Melanesia without amalgamating with the darker peoples, we should expect to find the Negroid element as pronounced in central Polynesia as on the outskirts. The diffusion of certain cultural traits supports the theory that the Negroids once covered the Pacific at least as far as Easter Island. Thus the chewing of lime and betel nut in the western Pacific and the similar chewing of coca and lime in South America almost certainly had a common origin. The Polynesians proper never adopted the custom, as far as we know; and it seems more reasonable to assume that it spread to South America from a Negroid population inhabiting the eastern Pacific than from mixed Polynesian and Negroid serfs who had probably ceased to practice it. But, while we may accept the theory of the priority of Melanesians to Polynesians in Oceania, the case for the earlier priority of Negritos is less clear. If Dr. Dixon's data are accurate it would seem rather that the first Negroids who reached the Pacific were mingled with Negritos; and the Negrito element, being twice submerged, is indistinguishable now except on the outskirts.

Another difficulty in Dr. Dixon's theory is the common origin he ascribes to the bulk of the inhabitants of Australia and Melanesia. Even physically there is a vast difference between the two peoples, the former being almost black with curly or merely wavy hair, while the latter are a dark chocolate only, with hair noted for its frizziness. There may be, of course, and probably is, a common strain in both; but as the evidence now stands Australia would seem to contain a very early Negroid stock differentiated from all others by straighter hair. It is worth noticing in this connection that while Australian languages have been divided into two groups, neither of them can as yet be affiliated with any other known language. It is true that certain culture elements are held in common by both Australians and Melanesians, such as the dual organization of society and totemism, but similar elements are found in North America as well. More evidence is required, therefore, before we can safely include Australia and Melanesia in the same Negroid group.

Dr. Dixon's Caucasian type, which he suggests appeared in company with the Negroid, is frankly a mystery. There can be no question here of the oft-attempted derivation of Polynesians from a Caucasian or white stock, for Dr. Dixon's type is distinguished from the brachycephalic Polynesian by its long-headedness. Nor can we correlate it with any definite culture; it will not fit in, for example, with Rivers's "kava" and "betel" immigrations, or with the two streams of migrants from Indonesia into Melanesia traced by Friederici. Perhaps the Bishop Pauahi Expedition may throw more light on this phase of Dr. Dixon's theory.

The Malayoid or Mongoloid origin ascribed to the last wave of immigrants into the Pacific, the Polynesians proper, is in line with all the latest evidence. The measurements of living Samoans made by Gifford and McKern in 1920 serve to confirm it. For Sullivan, in working up these measurements, concluded (1) that it was far more difficult to reconcile European racial origin for the Samoans and Polynesians in general, than to assume Mongoloid affinities and origins; and (2) that, considering the Samoan group as a unit, there is very little Melanesian blood in evidence. That Mongoloid, not Caucasian, is the predominant strain in their blood, is supported by the theory of Father Schmidt, now accepted by most linguists, that both the Melanesian and Polynesian dialects are to be affiliated with the great Mon-Khmer group of languages of Farther India and the Malay Peninsula. Oceanic traditions, so exhaustively recorded and analyzed by Percy Smith and his fellow workers, point undoubtedly to southeastern Asia as the original home of the Polynesians. These traditions give us not only the approximate dates of their voyages of discovery and colonization of the different archipelagoes in Oceania but even fix the date at which they left Indonesia; it can hardly have been earlier than the beginning of the Christian era and certainly no later than the end of the fourth century.

It is but a short step from the realm of legitimate theory to the region of pure speculation. Colonel St.-Johnston's book, we fear, falls largely in the latter sphere, although its compactness and broad handling of its subject and its numerous excellent illustrations will give it a wide appeal among the general public. The author is well acquainted with Fiji from his long residence there as a District Commissioner. By browsing through much of the literature relating to the other islands of the Pacific he has become familiar with many of the theories prevalent in England and New Zealand concerning the origins of its peoples. While trying to reconcile all these conflicting theories he gives special prominence to one of them—the supposed entrance into the Pacific, at a rather uncertain date, of a people who introduced the custom of building megalithic monuments associated with the worship of the sun. Here and there throughout his book are little Frazerian touches describing how cannibalism, taboo, and sun worship may have arisen, and how the last developed into fire worship, ancestor worship, and fertility worship, favorite subjects of investigation a quarter of a century ago but rather avoided now by cautious ethnologists, who feel more and more that long centuries and millennia lie at the back of the very simplest elements of culture, that customs and institutions change and undergo reinterpretation like other phenomena, and that it is almost as difficult to discover the real origins of religion and totems and clans as it is to discover the origins of fire or of the family unit. But Colonel St.-Johnston is writing frankly for the general public, who demand intelligible and convenient theories to explain these problems. More interesting are the pages of his book in which he attempts to work out his main theory—that the Pacific has been the home of three successive peoples, now blended in many places: (1) Negritos of the type that still remain in the Andaman and Philippine Islands to the west; (2) Melanesians, descendants of early Dravidians, a part of the "dark Caucasian"

division of mankind, driven some time after 2500 B.C. from India into Indonesia where they blended with "Armenoids" from western Asia and moved on into the Pacific, peopling most of the islands and probably reaching America; (3) Polynesians, "Aryan" seafarers from Mesopotamia and southwestern Asia, who came by sea to Java before 500 B.C., pushed eastwards not long after the beginning of the Christian era, drove out or exterminated the earlier Melanesian inhabitants in the eastern Pacific, and even roamed over a large part of America. The last-named are his sun worshipers *par excellence*, who have left their traces in megalithic monuments in all portions of the globe, in Mexico and Peru, the islands of the Pacific and Indonesia, western and northern Asia, North and South Africa, and western Europe. Myths and traditions, burial customs, insignia of royalty, cannibalistic rites, fire walking, sacrificial offerings, kava drinking, and linguistic data are invoked, one after the other, in support of the theory. The chapter on "Language and Place-Names" is characteristic of Colonel St.-Johnston's methods. He considers Polynesian as "virtually the extinct Turanian language." "Turanian is of the type known as agglutinative . . . [and] the general tendency is for the agglutinative type to change on further development into the inflectional type. Two well-known inflectional languages that succeeded the Turanian were the Semitic and the Aryan." "Egyptian, Assyrian, Arabic, Persian, Indian, and even Mongolian languages have all brought their quota to the ultimate result of 'Polynesian' as we know it." "Another word common to England, Greece, and Polynesia is sea-urchin, seen as *ἐχῖνος* (Greece) and *ekina* (New Zealand)."

The book as a whole makes very interesting reading, especially the little original anecdotes of native life in Fiji. It will do valuable work in drawing the public attention to the complexity of Oceanic cultures and to the vast historical problems that they involve; but the writer's arguments contain too many unproved hypotheses and too many false generalizations for his solutions to be accepted at their face value.

D. JENNESS

ETHNOLOGY OF THE COPPER ESKIMO

D. JENNESS. *The Life of the Copper Eskimos*. 277 pp.; maps, diagrs., ills., bibliogr., index. (Report of the Canadian Arctic Expedition 1913-18, Vol. 12. Southern Party, 1913-16.) Dept. of the Naval Service, Ottawa, 1922. 9½ x 6½ inches.

This appears to be the first, or preliminary, report of the anthropological results of the Expedition and, according to the author's statement, is addressed to the general public, in contrast to future volumes upon music, language, material culture, etc. which will be of a more technical character. We are reminded at the outset that the misfortunes of the Expedition and the untimely death of M. Henri Beuchat disarranged the plans of the party, preventing the author from reaching his objective, the Copper Eskimos, until the autumn of 1914 where he, as the sole anthropological survivor in the Southern party, undertook to carry on alone all the phases of the investigation. With this task he occupied himself, as circumstances permitted, until July, 1916, something less than two years. In fact, the time of actual contact with the Eskimos was much less; thus the first Eskimos were met on November 19, and subsequently it was not possible to keep in constant contact with them. Nevertheless, owing to his experience elsewhere and his manifest genius for the work, the author seems to have gathered a large amount of data. His task, as he conceived it, was to follow the lead of Stefansson, the first technical observer of these Eskimos; for he states that "Mr. Stefansson obtained an astonishing amount of very valuable information in a comparatively short space of time, and while it was inevitable that a certain number of errors should have crept into his accounts, yet his works will always stand as the basis on which future investigators will have to build" (p. 11).

The subject matter of this preliminary report is, in the main, organized under such conventional topics as distribution and trade, houses, society, the food quest, marriage, birth, death, religion, and amusements. In addition, there are descriptive sections on the country and a chapter on psychology and morality.

As those familiar with the reports of the earlier Stefansson expeditions know, the home of the Copper Eskimos is along Coronation Gulf, on the north side in Victoria Island, as well as on the south side, on the Canadian shore, some 30° west of Hudson Bay. As during more than half the year the Gulf is frozen over, it presents no great barrier. One feature of the Copper Eskimo habitat should be noted, it lies across the great road of seasonal migration for the caribou; hence, so long as these herds survive, they will in season be accessible to these Eskimos. Between times, there are the immediate inland